

# LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, DECEMBER 23, 1899.

No. 4.

## THE CHRISTMAS SPIRIT.

When the world seemed young and the wonder of life swung strong in the hearts of man.  
When the simpler faith and the sturdier hope welled up where the red blood ran,  
When the back-log glowed on the open hearth and love in the open heart,  
In the good old days when the wencles fair for the Christmas woods would start,  
By the mazer-bowl of the vassals stout to the twenty-hooped pot of kings.  
All the world was given not over to greed and the passion for trifling things.

It was boar-head, mistletoe, holly and ale, and songs, though the notes were gruff;

'Twas a fagon of mead and a joint from the spit, a toast, though the board was rough;

It was "Stand all, now, and a life to the King!—A health to the lads afar!—And a toast to Her, with your hand on your heart!—The last, to the Eastern Star!"

So the great hall rang with their carol and hymn, the dawn in the East grew gold;

Then vassal and monarch humbled their hearts and kneeled to their Christ of old.

But the dusk has crept through the aging years, and the heart of the world has changed,

It is good-by now to Romance as it was farewell to the Life estranged;  
In the rush for gold, in the battle for bread,

'tis Chivalry trampled out,  
Where we live in houses that darken sad streets, and swarm in the ciled rout;

And heavy of heart we stop for a day, we pause at the Christmas chimes;

Where our ashen faces and sorrowing eyes still glow for the good old times.

No matter how mad is the struggle and fevered the marts of the new-born age,  
Ah, the loom shall stop and the anvil be still and the cities forget their rage!

Though we feed not now on the husk of the past, we have, O my soul, man's hope  
That the darkest years have their end and each cloud God hangs at the last shall ope;

So a wrath, this day, of that old Romance, a ghost of that earlier Peace  
Through the years still whisper that Hatred and War and Strife in the end shall cease!

—Arthur J. Stringer.

## OUR CONFERENCE PRESIDENTS.

The subject of this sketch, Geo. E. Maycock, appeared in this sphere of action about twenty-three years ago. His parents were sturdy and God-fearing; they cheerfully endured the hardships incident to "crossing the plains" in the hand cart brigade, that they might associate with the Saints of God in Zion.

Eld. Maycock attended the public schools

until 1892, at which time he entered the Latter Day Saints College, attending that institution of learning one and one half years.

From the time of discontinuance until 1896, he followed various occupations. At this time he received notice that his services were wanted in the missionary field, to which place he departed March 21, 1896. He was assigned to Texas, where he labored until Jan. 9, 1897. From Texas he was transferred to Mississippi where he labored in the various branches of missionary work, being associated as counsellor to Frank T. Pomeroy, also T. R. Condie.

In September he was released to re-



ELDER GEO. E. MAYCOCK,  
President Ohio Conference.

turn to Zion, arriving there the latter part of that month, immediately entering school where he attended during the winter.

In September, 1899, he was again summoned into the missionary field, where he arrived October 16, 1899.

Elder Maycock was chosen to fill the editorial chair of the Star. Nov. 29th, he was appointed president of the Ohio conference, but will continue his labors on this paper until some time after the turn of the year, when he will take personal charge of the work in Ohio.

## History of the Southern States Mission.

August 1893.

Selgom, since the mission opened, has this month passed with as little trouble. The treatment of the Elders was in general good.

In Durham, N. C., two Elders were forced to flee to another city for protection.

Elders Doxey and Ence had a very disagreeable time in the city of Pass Christian, Miss. The mayor of the city consented to their using the city hall for services. The town council thought differently and met and protested against "Mormons" using the hall. They were notified to leave the city, and when informed by a friend, that the "white caps" were organized, they left, going into the country, where very similar treatment was accorded them.

The semi-annual report for the half year ending August 31, 1893, was as follows:

Number of traveling Elders, 123.  
Number of branches organized, 4.  
Number of baptisms, 224.  
Number of children blessed, 79.  
Number of emigrants, 50.  
All Elders reported well.

### September.

President J. Golden Kimball commenced a tour of the conferences.

The price of all tracts and cards published at Chattanooga was reduced.

The Elders laboring in Charleston, W. Va., also Richmond, Va., report much kinder treatment and consideration in these cities than is generally received in many similar places.

Near Dundee in South Alabama, a number of ruffians surrounded a house where several of the Elders were being entertained and fired a number of volleys from shotguns, pistols and rifles, into the house. No one was injured. Elders Maiben and Beecher were similarly fired upon by "bushwhackers" but escaped unhurt.

### December.

Elders E. A. Griffin and Geo. M. Smith, laboring in Concord, Cabarras County, N. C., were staying with a young man who was very friendly. About 9 o'clock a mob of twenty-five men came and ordered the Elders to leave the town at once. After some controversy on the subject, the Elders were allowed the priv-

ilege of remaining at the hotel until the next day.

The young man was told, if he allowed the Elders to remain at his home he would be discharged from the factory where he was working, and turned out of the house he was renting.

A school house near Pocatalago, Kanawha County, W. Va., was burned because "Mormons" had used it.

Magnolia, Tenn.

Editor Southern Star.

If you will give me space in your paper for a few lines I desire to say a few words in regard to what I have learned about the "Mormons" and their doctrine.

It was in the month of December, 1886, when two Mormon Elders called at our house to inform us that they would preach at the school house the following Sunday. I went to hear them, and to my surprise I heard the Gospel of Christ taught for the first time in my life. It cut me to the heart like a two-edged sword. I was determined to follow the teachings of the Scriptures and investigate their doctrines. I soon became a member of the Church of Jesus Christ of Latter-day Saints, and I am thankful to my Father in heaven that I have been permitted to live and partake of the Gospel of my blessed Savior. I have a testimony for myself, that the Gospel which is taught by the Latter-day Saints is the same as taught by the Savior and His Apostles, and that Joseph Smith was a true Prophet of God, and if we will live up to and obey the teachings of that Gospel it will lead us into the Kingdom of God, while those who do not obey will come under condemnation. I now pray that the blessings of God may forever rest down upon the Church, from the greatest unto the least and last ordained.

I remain your sister in the Gospel,

Mrs. Louisa F. Beechum.

I have often been asked why it was that I "joined the Mormons?"

My answer to such inquiries was that I learned from the Elders the truths as they really were in the Bible; that their teachings harmonized in every respect with that divine Book, and that the Faith that comes by hearing would be planted in every soul if they would obey the Gospel as they taught it.

I noticed how these Elders endured the persecution heaped upon them, and how that they had charity to all mankind. I also learned that "the world" loves its own and if you was separated from the world you would be persecuted. This was their lot and all who were even friendly disposed had a measure of the wrath of the unjust poured upon them. From reading the Bible I knew this was the unfortunate position of the early Christians and that all who lived Godly in Christ Jesus should suffer persecution.

No other people that I had ever known were so maligned and abused, and, by investigation I learned the reason. I seen how other denominations were loved by the world and tolerated and were allowed all the privileges of American citizens, and this particular church was denied them all. Then my investigations showed to me the reason, and by further investigation, I was convinced that the Elders were preaching the restored Gospel of Jesus Christ.

With every respect, Your brother,

Trenton, Fla.

J. R. SMITH.

## THE DARK AGES.

BY ELDER A. ARROWSMITH.

(Continued from page 24.)

**THE THIRD CENTURY**—The Christians continued after the pollutions of the Pagans, and the dazzling worship of the latter was gradually weaning the Christian from his lowly, modest worship, and they were fast amalgamating and becoming one, and it was getting hard to tell the Christian from the Pagan in their devotions and religious rites.

The fearful persecutions under the Emperor Decius Trajan caused almost an extermination of the true Christian.

He ordered all who would not worship and pay respect to the Pagan Gods to be put to death by torture, without exception. Those who escaped death had to apostatize and offer incense to idols (and that was worse than death to the true Christian), or seek refuge from under the dominion of the tyrant. Many apostatized and complied with his wicked demands, as they were driven to desperate straits.

The Bishops in many places assumed a princely authority, with splendid ensigns of temporal majesty. They had thrones surrounded with ministers, and they stood exalted above their equals, disdainful their disciples.

What a contrast to the meek and humble Nazarene, who walked, with no place to lay His head, throughout Judea; and whom they pretended to follow. He washed His disciples' feet, and administered unto them as a servant; while their sumptuous apparel dazzled the eyes and minds of the multitude, into an ignorant veneration for their arrogated authority.

The Bishop of Carthage, Cyprian, was a great character during the early part of this century; he favored celibacy, and the monastic life, and introduced the mode of baptism, so much in vogue, and practiced by modern Christians, viz., sprinkling; also infant baptism.

Exorcists were employed at this time to cast out evil spirits, preparatory to baptism, and after the ordinance was performed the victim to this superstitious rite returned home, adorned with crowns and arrayed in white garments, in token of victory and purity.

It was at this time that the first account of pouring, in place of immersion, occurred. An important heretic named Novation, realizing that salvation was vested in Christianity, also that he would be brought to judgment for his many misdeeds, desired his sins remitted by baptism. The death bed repentant sinner was unable to comply with this ordinance by being immersed (as other converts of Christianity were initiated into the door of the church, through baptism by immersion), therefore a special encyclical was issued by the Bishop to meet his case, and water was poured upon him in bed. Thus a dangerous innovation was introduced, which became almost general in the thirteenth century (that is, sprinkling the rule, and immersion the exception).

The introduction of baptizing infants appeared at this time, as it was not known, or thought of, before Irenaeus, the Bishop of Lyons (a prominent leader in the church), and don't appear to have been practiced until the indorsing by Cyprian and his councils, in the early part of this the third century, when it was required that children at eight days old be baptized; taken, apparently, from the ancient custom of Israel in their rites on circumcision.

Israel were strict observers of that

law given through Abraham; which law, with all the laws of Moses, were done away in Christ; as the pure Gospel laws superseded the carnal laws. So did the rites of baptism for the remission of sin supersede the sacrifice or blood as a sin offering. And as a child is pure and blameless before God, it consequently is not a fit subject for baptism, "for of such is the kingdom of heaven." The Bible fails to record one instance of a child being baptized. Therefore this innovation as introduced so boldly in this century, marked a terrible step in the downfall of pure Christianity.

Mosheim declares that in this century nunneries and monasteries grew, where men and women tried to live lives of chastity and virtue; many practicing great austerity and devoutness; while others of the clergy got so fanatical on this mode of living that they actually tried to live lives of purity and preserve their chastity by sleeping with nuns, who had made the same vows of celibacy as themselves; which brought much corruption in the church.

These several innovations came from Paganism, as the temples of Diana will show; these temples abounded with vestal virgins; who were nothing more nor less than the Pagan nun; many of whom prostituted their bodies for money, and thus enriched their temples and cities, where the Pagan God of lust was worshipped, under the names of Vennus and Diana. Many of these temples supported hundreds of prostitutes, who degraded mankind to the level of beasts, who at this time took delight in bestiality.

Eternal life did not abide within the church, as they had departed from the Faith, as taught by the great Captain Jesus (who said it was life eternal to know the true and living God). Therefore many ideas and grave contentions arose as to the nature of the Godhead. Many Bishops discussed and offered preposterous arguments in favor of the old Platonic theory, with its Pleroma and Aeons, Demingre and Logos; realizing the good and evil in all things (as any man with a conscience does to this day). This theory recognized evil in all matter, as everything material is carnal, and it led some to lives of wickedness, men who ignored the body, as it was not considered subject to the soul, or spirit, and not to be resurrected. It was this religion that reconciled good and evil, making both acts of grace before God, allowing a man to commit crimes too horrible to mention, as a means of debasing the body, and purifying the soul; also allowing a man to macerate the body by fasts, and thus purify himself, by strict austerity, that closer communion could be had with spiritual influences.

The extremes were used in their religious rites, one class worshipped in gorgeous temples, displaying great magnificence, and splendor, the ceremonies accompanied by priestly munificence, robes, incense, miters and crosiers. While the other extreme took their departure into the wilderness, away from the haunts of men, where they lived on herbs, in poverty and solitude, contemplating the grandeur of spiritual existence in celibacy and single blessedness.

This system was called Gnosticism, and its inroads in Christianity can be seen to this day. The gorgeous displays of modern Christendom, with its priestly robes and splendor, incense, elevated host, martyr worship, relic worship, image worship, and other superstitious rites, speaks glaringly of ancient Paganism; its face is prominent in all the

grand steeples erected to the Apostles, St. Paul and St. Peter, etc.

And in the practices of the many who will whip and macerate the body, that they may get absolution from sin today, also in the actions of the Fakir in the far east, who will stoically sit and stand in unnatural positions for years, and sacrifice their lives to their God, Juggernaut, to get eternal bliss. These actions today are but a duplicate of what occurred in the third century. The Devil ever did lead men devoid of the Spirit of God into all kinds of enormities.

Pardon the digression, but I wished to explain the nature of those who affiliated with and corrupted the primitive church, and introduced a being, whom they thought had all the perfections and attributes of a God, but who was without "body, parts and passions," an entirely different being than the God of Abraham, Isaac and Jacob, who was after the form of man, "as man was made in His image."

The discussions carried on by the great philosophers of this century, Sabellius, Arius and Athanasius, terminated in the adoption of the Athanasius creed, which is accepted authority on the nature of the Godhead in Christendom today; as He is considered as an aerial, mystical being, whose center is everywhere and circumference nowhere; so large that He fills the universe, and so small that He can dwell in man's heart; who sits upon a throne that is topless, and is described as a tyrant, who can derive pleasure in thrusting nine-tenths of the human family into a hell, without a bottom, where these children of this tyrannical God ever burn and never consume.

This is the kind of being that came from these contentions at this period of time; and that has been so universally worshipped from that time on to the present; and it is this being, that has never given any light, inspiration, or revelation to the multitudes who have worshipped Him. Not having a body, parts or passions, the human family have been worshipping a nonentity. The result has been they have never heard from Him, and the heavens have been as brass to the many petitions offered. No wonder that infidels can defy and mock such a God, who can neither love nor hate them, not having any passions.

The God of the Bible made man in His image, and He had a body of parts, that could walk, and converse with man, with every sense that man possesses, and our Elder Brother Jesus Christ was described as being the express image and brightness of God's (His Father's) glory. At least, this was the kind of God that Israel worshipped.

But during the Dark Ages Paganism introduced into Christianity the Gnostic theory, which was mystical in the extreme, and incomprehensible to the finite nature.

In the next century the great council of Nice met, and fully decided on the nature of their God; which is the Athanasius creed.

The pure Gospel of Jesus, as taught by Him in Galilee, had become unpopular and that meek and lowly spirit was no longer manifest, but a gorgeous and an attractive ceremony was adopted, under the name of Christianity, which had barely a form of Godliness, and entirely devoid of that power and inspiration which comes from God, and which was so much manifest in the days of the Apostles.

The mystery of iniquity which had commenced in Paul's day was fully de-

veloping into that man of sin, represented as "the Son of perdition," which should oppose, and exalt himself above all that is called God, or that is worshipped; so that He as God sitteth in the temple of God, showing Himself that He is God." (II Thess. 2.)

(To be continued.)

### Some Awful Deaths.

What is the most awful shape in which death may come to mortal man? Not by fire, nor by water, nor by gunshot. These are mere pleasures to some of the deaths by which you may die.

The most agonizing of all is caused by an insect half the size of a pea—a small black spider. It lives in Peru and South Australia, but a few specimens have reached Europe and America in shiploads of timber. Not long ago a dock laborer was unlucky enough to come upon one in the Victoria docks while unloading a bark. The tiny death dealer dropped upon the back of his hand and dug its fangs into his flesh. The bite itself was nothing, but as soon as the poison began to work the man fainted with pain. Soon afterward he came to and lived three days before the end came.

This spider's venom scorches up the blood vessels and spreads through all the tissues, causing the most fearful agony a human being can have to bear. The worst of it is that the victim lives at least two days, enduring unthinkable anguish the whole time. This spider is luckily not common. It is known as the "specky," and when a man who knows what the bite means is bitten he generally blows out his brains.

Another fearful death is caused by eating a grain called "bhat." This sometimes gets mixed with rice, which it resembles. The plant grows in the east, and a few grains of it will drive one into a state of mania. The victim becomes drowsy at first and afterward hilarious, then he goes stark, staring mad and tears himself literally to pieces with his fingers, biting monthrins out of his limbs. It is bad enough to see such a case, but as for experiencing it—

The grain is only found in remote parts of the east, but both white men and natives are killed by it occasionally in the east, for the plant grows in with the rice crops and can scarcely be told apart, but that the dried grain is of a reddish color.

Of course falling into a vat of boiling metal, as unfortunate workmen sometimes do, sounds bad enough, but it is mercifully quick. There is a South American vine called the "knotter," which is far worse. It twines around any living thing that comes within reach, twisting its long tentacles about a man as a devilish might. These tentacles sear and burn into the flesh like white hot wires, and the victim is dragged into the heart of the foliage and his juices slowly drained, as a spider sucks the blood of a fly.

All say that the pain is worse than they could have believed it possible for a man to feel. The "knotter" is well known to scientists, and is, in fact, a sort of huge flytrap plant. Those who have strong instincts of cruelty, coupled with curiosity, sometimes force a dog into the grip of the "knotter" to watch the effects, which are too horrible to describe in detail.

Again, there is nothing very much worse than hydrophobia, when genuine. The patient often lives for days in the acute stage and in his last hours is sim-

ply tied up in knots and bent backward and forward like a bow. It is a very rare disease with human beings, for most people bitten by rabid dogs, a small number at most, escape it. In extreme cases the patient actually snarls and bays like any hound, and, next to experiencing it, the worst thing is to watch a case. It is as distressing a spectacle as any man could witness.

There is a snake called the "lancer," which lives in South America, and is very ready with its fangs. It is a small, brown, insignificant beast, but its bite induces a sort of imaginary swelling all over the victim's body. He feels as if every inch of him were being strained to breaking point, and the agony which results is too awful for words. Generally, however, the excess of pain drives the bitten man mad before very long, and in four hours he dies—a senseless imbecile.

### Little Civilities.

If, as the old saying has it, civility costs nothing, it certainly gains much, both in the way of liking and of kindness; therefore it seems a great pity that so many people dispense with it in small matters of daily life. There are no doubt very few people who are actually and actively rude and uncivil, but there are, on the other hand, many who are, if we may use the term, passively impolite. They do not—that is, commit a downright rudeness, but they omit a vast number of little civilities.

If it is manners that "maketh man," it is most certainly woman who both makes and mars men's manners, for there is no man, however rough and uncouth in manner, who is not influenced and to some degree softened by contact with a courteous and gracious-mannered woman.—Detroit Free Press.

### THE BETTER TIME.

Could young days last for all our time,  
And change and chance be eiever,  
Could what we have keep pure and prime,  
Nor fade our fortunes ever;  
Could joys that once like summer smiled  
Still every burden lighten,  
And lovely scenes, that once beguiled,  
Along our way yet brighten;  
Could budding hopes in beauty bloom,  
Ere comes the time of dotage,  
Could every stalk, with tassled plume,  
But have an ample fruitage;  
Could all the seasons bring us good  
And only good be given,  
It well might then be understood,  
That here on earth is Heaven.

But this we know can never be,  
The fact needs only stating,  
For even blinded eyes can see  
The need we have of waiting;  
The happy birds in early spring,  
Back from the south come flying,  
But soon again are on the wing,  
And summer time is dying;  
A little while, with softened skies,  
The earth grows warm and mellow,  
And then the beauty fades and dies  
And flowers and fields are yellow;  
A little while and we are blessed,  
And every joy has greeting,  
But soon, with grief and care oppressed,  
We find that all is fleeting.

And so the seasons onward run,  
And here is much of sorrow,  
Our hopes must wait "the world to come,"  
And blossom there tomorrow;  
Tomorrow, that glad day and wide  
With bliss and blessing crowded,  
And peace and joy on every side,  
Shall never be beclouded;  
There all our hopes, on lofty wing,  
Shall rise from death's dark portal,  
Exulting with delight to sing  
The glorious song immortal;  
No blighting frosts shall chill that day,  
Nor climes nor changes sever,  
The friends that there enapt, shall stay,  
Forever and forever.  
—V. M. Simons in Springfield (Mass.) Republican.

He who laughs at crooked men should walk very straight.



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SATURDAY, DECEMBER 23, 1899.

## ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

"The cruelty of savages is not equal to the cruelty of Saints who think it their duty to torment their fellow-creatures."—James Freeman Clarke.

"When coercion is introduced into any sacred work, at that moment it loses its sacredness and is no longer the work of God."—James Freeman Clarke.

The Salt Lake Tribune says:

"Ben Rich tells the people in Tennessee that he stumped the state of Utah against Roberts. Perhaps that will give the people of Tennessee a new idea of how, possibly, Roberts was elected."

That's very pretty, but during the campaign Ben Rich was talking about Roberts was defeated and Hou. C. E. Allen elected. Now will the Salt Lake Tribune please go off and hang itself?

## CHRISTMAS TIMES.

Once more we approach the day that brings both happiness and commiseration. Happy indeed will be the proud grandparents who will welcome the two or three generations 'round their hearth to spend this day merry making. And happier yet will be the scene where those ruddy faces, curly heads and beaming countenances will surround the board that for a year has been spared the special duty of bearing such a burden of good things. The happiest and most delightful scene of all is where the tots meet and dance in childish glee around the gay and brilliant Christmas tree, where grandpa and grandma delight in telling how they spent Christmas when they were children. Everyone is enthused with the spirit of conviviality.

Yonder we notice one vacant chair in this pleased assembly. Who is absent? Where is the absent one? What will his surroundings be? are all questions this one sad place seems to ask, on this day above all others.

They will meet, but they will miss him, There will be no vacant chair.

Many are the causes for this vacant chair. One only we wish to mention—"The Soldier of the Cross, who, during this season of festivity, as at all other times, continues with unyielding effort to bring "Peace on earth, good will to men."

Never was pie, nor cake, nor pudding made as sweet as the manna that God provides, and we ask will all these delicacies exceed in sweetness the morsel of corn bread and bit of bacon that many an humble Elder who has left father, mother, wife, yes, all, for to engage in the Master's cause, will of necessity eat this day with thankfulness. The light of the Spirit of God that the followers of the Lamb constantly have will far outshine the most dazzling features of any Christmas feast. The consciousness of duty performed is a balm that only "those who are called to labor" can enjoy fully. Were those at home half so happy it would indeed be a merry Christmas.

The God of us all is preparing a feast, and those who are now deprived of this pleasant association will be present. No vacant chairs will be seen there, and what a blissful reunion where an hundred fold will be given to all who have labored, and here they will feast with Christ the Lord.

Our prayers go out to our King, our Deliverer, our All, that a "Daddy Brown," an "Annet Jane," a Marley or a "Myriel" will visit every home, be it ever so humble, and there leave some tiny token to make all happy.

To the Elders of the Mission who have so faithfully and honorably done their duty during the past year, we, from the bottom of our hearts, wish you a merry Christmas, and pray God that your pleasure may be unbounded.

## BAPTISM FOR THE DEAD.

The following is copied from a religious paper:

Please explain I. Cor. xv.:29.

What we see in that verse is this: The wages of sin is death. Man, being a sinner, is doomed to death. Christ took our sins and died for us. When we believe on Him, we show our faith in His death,

burial, and resurrection by baptism. We are "baptized into His death," "buried with Him by baptism into death." (Rom. vi.:3-4.) We are to reckon ourselves "to be dead indeed unto sin." Our hope is in Christ and His resurrection. So they are baptized unto this death in the hope of the resurrection in Christ.

The verse here referred to is as follows: "Else what shall they do which are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?"

We are not greatly surprised at this explanation of the scripture, when those who try to explain it have a form of godliness, but deny the power thereof; but from people who claim Jesus as their Savior, their pattern and friend, we are disappointed.

No man can understand the things of God unless they have the Spirit of God. (I. Cor. ii.:11 and 14.) Then if we would know concerning this why not take the testimony of those holy men who spake as they were moved upon by the Holy Ghost?

We will notice for a few moments the explanation given above. The thought there conveyed is, that, man being doomed to death by reason of sin, is baptized to show his faith in the death, burial and resurrection of Jesus Christ. "So they are baptized unto this death in the hope of the resurrection of Christ." Now, is it not a fact that we are baptized for a remission of sins and that the old man of sin is not resurrected? If he were, would the baptism be effectual? Would we be clean and have a new heart and a new spirit? This verse asks what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

Here it gives us to understand that the object for which they were baptized was to rise, else the baptism would be of no effect.

Baptism is necessary as suggested here to show our faith in the ordinance and to put on Christ. For as many of you as have been baptized into Christ have put on Christ, says Paul.

Dare we gainsay the words of Christ and say a man can enter into Heaven without being born again? We answer an emphatic No! One other quotation should suffice on this (I. Peter iii.:21), the like figure whereunto even baptism doth also now save us.

Now, if no man can enter into Heaven without being born again and baptism was the ordinance instituted by Jesus Christ for us to follow, to enter therein, what will become of the millions who have never been baptized?

Oh, you will say you are trying to make us think that a person living can be baptized for one who is dead, and that it will be effective, and you are right. God is not the hideous nothing that many say He is, but is long-suffering, not willing that any should perish, but that ALL should come to repentance. If only the sons of perdition, or the sin against the Holy Ghost will keep us out of the kingdom of God (and all sin will be forgiven save the sinning against the Holy Ghost, and sin is what separates us from God.)

Then if this is the only thing that will keep us out and we cannot enter unless we are born of the water and the Spirit, how are the millions who never heard

Christ's name going to enter? We answer that this passage referred to explains this.

I know many will raise their hands in holy horror at such a thought, but if they will but think of God's love we think they can see that He will provide some way. We suppose that many people were righteously indignant when they were taught that Christ was going to do a vicarious work whereby all could be saved and could have their sins taken away, even those who were dead.

According to Peter (I. Peter iii. 18 and iv. 6), Christ went and preached to the disobedient spirits that "they might be judged according to men in the flesh, but live according to God in the Spirit." And there they will have the chance to either accept or reject the Gospel. For every man must hear the Gospel. The world knows nothing of this glorious principle and when they read "why are ye baptized for the dead, if the dead rise not at all?" they can give no reasonable explanation. Why? Because they try to make some big mystery out of the Gospel. Not believing that God can reveal His will to man in these days. All these beautiful principles that were in the primitive Church are lost to them, and they try to appease their spiritual appetites by reading of the sumptuous Gospel banquet that the Saints once enjoyed.

God is no respecter of persons we are told, and He was so merciful that His only begotten Son went and preached to the spirits of the same people to whom the prophet Noah preached the Gospel for 120 years. The "Thief on the cross" was also there no doubt and listened to and had a chance to embrace the Gospel. O! if so-called Christianity would only be reasonable.

### Tantalizing Talmage.

On the Sunday previous to the meeting of Congress, a number of sermons and speeches were delivered in the churches at Washington, D. C., among which was a discourse by Rev. DeWitt Talmage, which elicited some pungent comments from Congressman Bailey. These were published in part, being sent in regular press dispatches to the papers of the country. The Washington Times, however, gave them in full, with some comments. The article is worthy of reproduction, and we therefore here append it in full, as it appeared in the Times of Dec. 9th.

It has often been remarked, by observers of human affairs, that one thing usually leads to another, and this truth has received a fresh illustration within the last few days. In view of the recent agitation over the Roberts case, the ever-ready and always remarkable Dr. Talmage saw fit to preach a sermon on the subject; this sermon inspired sundry reflections in the mind of a gentleman who read it and analyzed it by the ordinary processes of logic; and these reflections are embodied in a letter to a local newspaper, over the signature of G. M. Bailey. Mr. Bailey reasons, by a series of steps which are as obvious as the multiplication table, that, supposing Dr. Talmage's position to be sound, that reverend gentleman is confounded with a most distressing problem. He says:

"1. Polygamy is an abhorrent thing, and Roberts should be hung.

"2. Dr. Talmage's sermon published last Monday was the most eloquent ar-

raignment of polygamy the country has ever seen.

"3. Dr. Talmage has charmed the people in years gone by with the thought that the good will meet their loved ones on the other shore.

"4. Hence in the next world, the elect will know the bliss of family reunions.

"5. This is a blessed thought for the pure in heart who travel through this vale of tears.

"6. If this is true, the programme on earth is necessarily different from that in heaven.

"7. Roberts is said to have three wives, two too many for earth, at one time.

"8. Dr. Talmage will cross the divide having lived in consecutive manner with four earthly wives.

"9. This is lawful, and it is civilization on earth.

"10. But there must be reunions in heaven.

"11. Dr. Talmage may have the same trouble in the next world that Roberts has in this."

What the next step in this chain of deduction may be it is a little difficult to say. If Dr. Talmage can be brought to reflect seriously on the question presented for his solution, it may give him a broader human sympathy with Mr. Roberts, or it may drive him insane. There seems to be nothing that he can do in the matter, from a practical point of view. He cannot unmarry himself, nor can he refuse support to earthly wives who are dead. It is barely possible that he may admit having made a slight mistake in his calculations, but that, in the light of his past career, is a little more unlikely than the other two things.

If there is one subject on which Dr. Talmage has always been especially fluent, even more so than on his travels in the Holy Land, it is the conditions which will obtain in heaven. He could not have known more about it if he had been a special correspondent of a yellow journal, commissioned to write a "feature story" about the New Jerusalem. He has described the climate, topography, politics, social customs, language, amusements and architecture of heaven so exhaustively that one could almost find one's way about in the light from his minute descriptions. He has described the way in which the city is laid out, how the Saints are given homes according to their occupations—some in Apostle Square, some in Missionary street, some in Martyr's Row; and how the heavenly musicians, sitting at long and well-laden tables, pause now and then in their feasting to wipe their mouths and give a melodious blast on a sublimated harp, to express their utter content and joy. This may seem irrelevant to the devout reader, but it is what Dr. Talmage says. He has apparently pictured heaven as a glorified realization of the kind of city in which he would like to live on earth, with the people sorted out according to their different degrees of piety, and all the gilding real gold, and good things to eat scattered about promiscuously.

It seems a little strange that in all this information there is no description of Dr. Talmage's own home, where he will sit, surrounded by those who have shared his lot on earth, and present exactly the same tableau now presented by Mr. Roberts. Following out this argument to its conclusion, we find that other inhabitants of the heavenly city will be found signing bulky petitions to have Dr. Talmage

consigned to outer darkness. And that would be sad, but interesting.—Deseret News.

### Middle Tennessee Conference.

The Middle Tennessee Conference met Dec. 9 and 10 at Nashville. There was present from the once President Ben E. Rich, his wife, L. R. Anderson and J. W. Carruth.

Saturday was spent in priesthood meeting, where every Elder had the privilege of expressing himself. The inspiring expressions were much enjoyed by those assembled during the three meetings held.

Sunday the 10th, Presidents Rich and Allred and Elders Stewart, Forsyth, Ridge and Parkinson addressed those assembled at the morning service.

At the afternoon session President L. R. Anderson and Elder J. W. Carruth addressed the assembly. They invited all to investigate thoroughly the doctrine taught by the Latter Day Saints as it was a very important message.

President Ben E. Rich discussed briefly the personality of God. He showed what manner of being the God of Abraham, Isaac and Jacob was, in contradiction to the mystified nothingness of the something which many people now teach to be God.

### Evening Session.

President Ben E. Rich was the speaker. His text being Gal. 1:8. In a plain, simple, yet forcible manner, he demonstrated how very different was the Gospel taught by those commissioned by Christ, when He (Christ) labored in the ministry, and what men now preach and label Gospel. Also the fallacy of the doctrine of "One big Heaven" and "One big Hell," quoting freely from the Bible to substantiate what he had said.

Monday the Elders met and were assigned to various fields of labor. With a hearty handshake and a "God bless you," the Elders left the city two by two, determined to do all in their power for the advancement of truth.

OSBORNE RICHENS.  
Clerk of Conference.

### Signs Following the Believers.

To the Southern Star.

Being a constant reader of the Star and much strengthened and much comforted by the testimonies there recorded, I thought I should be happy, if allowed space, to bear my testimony.

I am thoroughly impressed with the divinity of the Gospel as taught by the Latter-day Saints, and find it to agree in every respect with the teachings of the Apostles of old.

I can truthfully testify that I have been raised from a bed of sickness to health by the laying on of the hands of the Elders, and this to me is one testimony that Joseph Smith was a Prophet, for, as recorded in the doctrine and covenants, he told the servants of the Lord, who went forth in the name of the Lord, that such could be accomplished. All or most every denomination that I have heard of deny the signs following the believers now as anciently, Joseph Smith said they should follow the believer, and I am a witness that he spoke the truth. Therefore, he, in this respect, as in many others, told what could be accomplished in the name of the Lord, and this is evidence to me that he must have enjoyed heavenly communication. I am thankful that the Elders came to our home to hear the glad message of great joy, and although it brings persecution upon me for being a Saint, yet I can endure it cheerfully, as I know that God will bless me if I am faithful to the end.

Sincerely your sister in the cause of truth,  
Carrie McKnight.  
Ackerman, Miss.

## IMPORTANCE OF GENERAL CONFERENCES.

### The Sphere and Regulation of Temporal Affairs—Need For Efficient Elders in the Missionary Field.

[DELIVERED BY ELDER MATTHIAS F. COWLEY, AT SALT LAKE CITY, OCT. 6, 1899.]

My brethren and sisters, I am gratified for the privilege of being with you at this conference, and especially for the opportunity of being instructed by my brethren. I recognize the fact that I am always in need of instruction and admonition. I believe that this is the case with all the Latter-day Saints. That we may be fed with the bread of life, particularly with that portion of it which is adapted to the immediate wants of the Saints, is the object of this general conference. The Church is sixty-nine and a half years of age today; and while the congregation does not entirely fill this tabernacle, it is very large compared with the membership of the Church on the 6th day of April, 1830. Soon after the organization of the Church, we are informed, by the Doctrine and Covenants, conferences were inaugurated and it was enjoined by revelation that the various branches of the Church should send representative men to the conference, that they might, if called upon, represent the condition of the work of the Lord in their respective branches, and also that they might partake of the spirit which actuated the Prophet of the Lord and his associates.

The importance of these conferences should be impressed upon the Latter-day Saints throughout the Stakes of Zion; and I believe that the spirit of them is extended to the various nations of the earth. I know that when I have been abroad preaching the Gospel, and a conference has occurred during my absence, I have felt the spirit of the occasion. Though I have been absent in body, I have been present in spirit. I have rejoiced in occasions of this character, though thousands of miles away from them.

When Brother Rudger Clawson read from the scriptures this morning, I was reminded of a statement made in the Book of Doctrine and Covenants, which I will read. It is in Section 59:

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments."

This was revealed to the Prophet Joseph at the time the Saints were assembled in Jackson county, Missouri, that land having been designated by the Lord as the great central gathering place of the Saints of God in this dispensation; and the expression in this paragraph: "Blessed, saith the Lord, are they that have come up unto this land with an eye single to my glory," is very indicative. The importance of it is demonstrated in subsequent history of the efforts of the Saints of God to establish Zion in Jackson county; for in the inception of this work the Lord communicated to the Prophet Joseph Smith all the keys and authority and every essential for the complete establishment and accomplishment of the work of God in the last days, and this included the principle of union. Brother Woodruff has been speaking to us this morning relative to the necessity of our having material interest in the work of God. I believe, indeed, I know, that if we confined our worship to the mere singing of hymns and the delivering of religious sermons, the Saints of God would die temporally; and if it were all temporal, they would die spiritually. That which is esteemed temporal and which is deprecat in the estimation of the religious world is sanctioned in the Gospel of Jesus Christ from the fact that all things are spiritual with God. We read in the revelations of God, to the Prophet Joseph, this saying of the Lord:

"Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which is temporal."

In the establishment of this work the

Lord designed to communicate to the Latter-day Saints those principles which should control and govern them in all the temporal transactions of life. Every Latter-day Saint who has the spirit of the Gospel can understand the necessity of this. I maintain that it is an impossibility for men to be engaged for six days in the week in the business transactions of life and to be controlled by the principles which obtain in the world, and engage the spirit of the Gospel upon the Sabbath day and to worship Almighty God acceptably. The trouble with us is to a certain extent, we are Latter-day Saints religiously, but Gentiles financially. We are not controlled in the business affairs of life by that spirit of the Gospel which blesses and sanctifies all temporal transactions and makes them spiritual in the sight of God. In my travels among the people I have felt that the Sermon on the Mount, delivered by the Messiah, was the choicest sermon that ever fell from the lips of any earthly being. It is found in the 5th, 6th and 7th chapters of Matthew and also in the third book of Nephi. The injunctions He there gave are practical, essential, and adapted to the wants of the people of God, in every dispensation and in every part of the earth. The Lord revealed to the Prophet Joseph Smith the principles upon which the Zion of God could be established and perpetuated. He made known unto him that there should be a common interest in the things of God: that every talent should be blessed and sanctified to the establishment of the work of God upon the earth; that no matter what might be the peculiar gifts bestowed upon the individual, they should all be used in the accomplishment of the purposes of God. As a people we are diversely gifted.

I remember reading a revelation in this Book of Doctrine and Covenants, wherein the Lord says that He would not make the Prophet Joseph mighty in temporal things, because his work was in another direction. He was entrusted with the keys and the revelations of God, many of which had been kept hid from the foundation of the world, and He laid the foundation of this work and gave revelations which would enable his successors and the people of God for many years to build upon it. The Lord revealed to him what we call the United Order, by which all the time and all the talents of all the Saints of God should be employed for the general benefit of the cause. I remember reading in this book of a branch of the Church that had come up from Colesville, in the state of New York, and they had made a solemn covenant with the Lord that they would consecrate their property to His cause, but they broke that covenant, and it was a very serious sin in the sight of God. They had broken a solemn pledge, and they were made to realize the fulfillment of the saying that God would not be mocked, although it may not have been so serious and swift a judgment as that pronounced upon Ananias and Sapphira in the days of the Apostles. The effort was made then to establish the United Order. Jesus sought to establish the work of God more fully than the house of Judah would accept it. You remember that He said to them:

"Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

"38. Behold, your house is left unto you desolate."

"39. For I say unto you, ye shall not see me henceforth, till ye shall say,

blessed is he that cometh in the name of the Lord."

The day is coming when they will be willing to accept the principle of gathering which they then rejected. But, as I have said, the effort was made to establish the principles of the United Order subsequent to the ascension of Jesus. They, had, it is said, all things in common. On one occasion Ananias came to the Apostle Peter ostensibly to consecrate all that he had received under the blessings of the Almighty. The scriptures inform us that he and his wife had sold a possession and he brought a certain part of it and laid it at the feet of the Apostle Peter, who was the Presiding Apostle of the Church and who had received the keys not only to baptize for the remission of sins, to lay on hands for the gift of the Holy Ghost and to administer the sacrament of the Lord's supper, but also to administer in those things that pertain to the celestial kingdom here upon this earth. Now Peter, under the influence of the Holy Ghost, discerned that the man was not honest in his offering, and he said unto him:

"Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?"

"While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."

"And Ananias, hearing these words, fell down, and gave up the Ghost."

Shortly afterwards his wife came in, and she also lied in relation to this husband. These are principles, my brethren and sisters, that are attended by the power of God, if they are observed. But they are attended by the judgments of God if they are violated. These principles were carried out in the city of Euoch until the city was translated. They were carried out for a few generations upon this continent by the Nephites, and the Book of Mormon tells us that not one of that generation was lost, because they were equal before the Lord and labored for the same end. The Lord revealed to the Prophet Joseph the same principles. The Saints of God failed to carry them out because of selfishness. The Lord revealed that Zion never could be redeemed, only by the law of consecration. Because the people were not prepared to receive and obey it, Joseph Smith and Oliver Cowdery besought the Lord to know what He required at their hands as a tithing. As a result of that condition, He gave the law of tithing wherein is required a tenth of all the interest of the people annually. The Lord specified what the tithing should be used for, and that it should be disbursed under the direction of the presidency of the Church.

Now, my brethren and sisters, the people who came to Zion without having an eye single to the glory of God lost their right to an inheritance. When they came up with sinister motives, and their hearts were not devoted to the work of God, they suffered the disapproval of the Almighty. The same statement will apply to us in these valleys of the mountains. We have been led here by the inspiration of the Almighty. The same inspiration has controlled and guided the presidency of the Church in locating these Stakes of Zion, these cities and towns, throughout the length and breadth of this intermountain country.

God has blessed us with abundance. The great majority of the Latter-day Saints own their own homes. If you were to ask them how many of them owned their own homes in their native lands, possibly four-fifths of them would say that they did not. If you were to ask them how many of them conducted a profitable business of their own before they came here, four-fifths would perhaps have to give the same answer. Yet in the prosperity that has attended us in the establishment of our cities, towns, and in the building up of the Stakes of Zion in this country, we have not manifested the gratitude to God for His choice blessings which we ought to have

done. We have an abundance of blessings, especially of a temporal character, and we ought to be willing to comply with the requirements that are made of us, and honestly and completely pay our tithing and our offerings.

I rejoice in this work. I rejoice in bearing testimony to the truth of the Gospel and that we have a Prophet of God standing at our head today—President Lorenzo Snow—who enjoys the inspiration of the Holy Spirit and whose counsel to the Latter-day Saints comes from the Lord. May God help us to carry it out, and to exemplify in our lives the principles which we testify God has restored to the earth in these last days. I wish to urge the Latter-day Saints to teach their sons and their daughters the principles of the everlasting Gospel. There is a great necessity today, in the various missions abroad, for efficient men to preach the Gospel and to represent the people of God. Many of our young men that go from our Stakes of Zion to preach the Gospel have not studied it. They have not taken advantage of the opportunities afforded them in the Mutual Improvement Association, in the Sunday school and in other organizations. I am sorry to say that some of them have been grossly neglected by their parents. I have found Elders who did not believe in some of the principles of the Gospel. They said they had not been taught to them and they had been neglected by their parents. They had been engaged in herding sheep and other avocations, and had not taken pains to prepare themselves. The result was there was one principle of the Gospel, at least, that they did not understand, and consequently they did not teach or defend it. To my mind this was a very sorrowful condition, and it cast reflection upon the parents and teachers of those Elders. I do not suppose that there is a mission upon the earth that would not desire to have more Elders than they now have, especially Elders who are better qualified and more thoroughly indoctrinated in the principles of the Gospel and more thoroughly imbued with the inspiration of the Holy Ghost before they leave their homes and shoulder the responsibility of carrying the message of eternal life to the nations of the earth. I know this is the case in the United States. I have recently had the privilege of visiting with President Kelch the conferences of the Northern States Mission, and I found the Elders laboring earnestly to spread the Gospel among the people of that region.

Brethren and sisters, let us heed the instructions that are given to us at this conference and endeavor to apply them to our lives, that we may profit thereby. God help us to do so, is my prayer in the name of Jesus. Amen.

### Edison's Religion.

This is what Thomas Edison said in reply to a question addressed him by an Agnostic:

"Why, after years of watching the processes of nature, I can no more doubt the existence of an Intelligence that is running things than I do of the existence of myself. Take, for example, the substance water that forms the crystal known as ice. Now, there are hundreds of combinations that form crystals, and every one of them save that of ice sinks in water. Ice, I say, doesn't. And it is rather lucky for us mortals, for if it had done so we would all be dead. Why? Simply because if ice sank to the bottom of rivers, lakes and oceans as fast as it froze, those places would be frozen up, and there would be no water left. That is only one example out of thousands that to me prove beyond the possibility of a doubt that some vast Intelligence is governing this and other planets."

Kites rise against, not with the wind  
\* \* \* no man ever worked his passage  
anywhere in a dead calm.—John Neal.

## THE PRESENT CRISIS

BY ELDER DAVID H. ELTON.

(Continued From Page 21.)

You will remember how he was taken before Felix and Festus for the Gospel's sake. No guilt or crime, in him having been found, he next appears before King Agrippa. Just take a retrospective view of this poor lone disciple of the Master. See him as he stands in the presence of the monarch, bound in chains, surrounded by the aristocrats and nobles of the land, while the Jews, his accusers, are there also, to invent calumny, to pervert the truth, and hiss in vile derision. Does he fear the face of man? Does his knees shake or heart quake for fear? No! but he is bold in his defence of the Gospel, fearless in his declaration of the truth! He has received his knowledge by revelation; he proclaims his testimony with power and simplicity!

In the course of his vindication, after having explained his manner of life from his youth, and the power and glory of God manifest at his conversion, he goes on to say: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." Acts 26:22. Now we see from his own words, and understand from his own lips, why he was persecuted and for an account of his sufferings it would be well to read the eleventh chapter of his second epistle to the Corinthians. One might say: "It hardly looks reasonable that these people who seemed to fairly idolize Moses and the prophets should persecute and strive to slay those who declared unto them 'None other things than those which the prophets and Moses did say should come.'" But no matter how unreasonable it may appear to the finite mind, it is nevertheless true, and history, secular and Biblical, deals in surprises and paradoxes quite as startling as this!

Now, in our search, we have found that our Lord and the apostles stood upon a scriptural basis, that is, they quoted as authority the written word their hearers were in possession of, and which they professed to place implicit confidence in. We have also discovered that for so doing, they were persecuted, put to death by the edge of the sword, nailed to the cross, and tortured in various ways, and here it would be well to state that for the most part they were afflicted by professed religionists, who went off to worship, offered long prayers, and appeared before men with long sanctimonious countenances, by those who should have been their friends. Having gone thus far, in order to fulfill our contract, it now remains for us to turn our attention unto the existing conditions of the present crisis and see if they are analogous with those of the past.

Today, the Elders of Israel go forth armed with God's holy word—the Bible, preaching the "gospel of the kingdom." They take up the Book (Holy Bible) the people claim to believe in—the book their ministers preach from—the book their righteous parents admonish them in infancy and early life to study, and from its sacred pages, by the assistance of God's holy spirit, they prove the doctrines they promulgate to be divine. As a result, they are persecuted and opposed. Some of them have been mobbed, whipped, beaten and stoned; some have suffered incarceration, while others again, like the faithful ones of old, have sealed their testimonies with their blood.

With these truths before us, cannot the oft repeated axiom, "History repeats itself," be declared with increased emphasis? Have we not before us sufficient proof upon which we may register a verdict that the events of this present crisis are but analogous with the scenes of early Christianity?

Is it not remarkable that the experiences of these Latter Day Saints should so exactly coincide with the trials of the saints of God in former ages? Is it not remarkable that these "Mormon Elders"

preach from the very book which Christians kiss and call divine? Is it not a remarkable fact, that the persecutions heaped upon these "Mormons," comes from a professed religious source? "Yes," we say, "these are remarkable truths." They are unimpeachable facts! Paul declared that he had taught "none other things, than those which the prophets and Moses did say should come;" we also declare that we have taught none others things than those which the prophets and Moses, and the apostles and Christ did say should come. We say to mankind, "If ye believe the Bible, how can ye reject our teachings? for we bring no new religion to you, conjectured in the mind of man; but the 'Old Time Religion' revealed from God above of which your Bibles return again and again in confirmation of its divinity." But still the conflict goes on between truth and error, between virtue and vice. Need I remind you of the fact that "the offence of the cross" has not ceased, and cannot cease while wickedness is rampant? Many sneers and much reviling is the common heritage of the faithful in this university of experience.

In conclusion, let me say, we, like the prophets of old, standing upon a scriptural basis, declare to all the world that we do know of the divinity of this work. Our testimonies are no less forcible than theirs, whose words confirm our teachings as divine. To those whose hearts are not cankered with prejudice, we would say, "Treat these things as matters worth investigation," and to those who will not listen, but who, hoodwinked and blinded by tradition and error, fly in the face of these incontrovertible proofs, and madly rush on to the consummation of devilish plots, we would raise a warning voice, and say: "Beware ye sons of men who by mob violence, and brute force, are engaging your diabolical schemes to crush the innocent and trample the Gospel under your feet! Your reward awaits you and justice will claim his own. Beware ye professed 'Truth Reflectors' whose satanic enormity incites the ignorant to arms against the righteous! Ye have One who judgeth you, even the Lord Jesus, in whom ye trust, but by your actions Him deny!"

I part from you with the words of the poet ringing in my ears:

"God's ways seem dark, but soon or late,  
They touch the shining hills of day;  
The evil cannot brook delay,  
The good can well afford to wait."

### Chattanooga Conference.

The Elders of the Chattanooga Conference arrived in the city of Chattanooga on the evening of the 15th of December—the evening before the appointed time of convention. All were feeling well—anxious and pleased to see each other. They were pleased that God had honored them with the privilege of being a pruner in this part of His vineyard—and well content and satisfied with their lot.

President Rich was not expected from Ohio until the morning of the 16th, the appointed time of meeting, but since all the Elders were present, the Presidency of the Conference thought it advisable and profitable to hold a meeting of general counsel together. Accordingly at 3:30 p.m., the 16th inst., they met together for that purpose at the Mission headquarters under the direction of President Christo Hyldahl. After the devotional exercises of singing and prayer the meeting was turned over into the hands of the Elders to advise, counsel, or question as they desired.

They expressed their love and charity for the southern people and felt not to complain of the occasional ill-treatment to which they are subject, because they realize that it comes only from the ignorant, bigoted and credulous classes who, by a little excitement, are persuaded to

## REPORT OF MISSION CONFERENCES FOR WEEK ENDING DEC. 2, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton.....	Chattanooga.....	42	1094	32	24	487	78	931	780	86	1	13	52	551	.....	.....	Chattanooga.....	Tennessee.
Joseph F. Pulley.....	Virginia.....	27	786	16	115	110	43	596	484	2	1	12	26	394	1	.....	506 Peach St., Danville.....	Virginia.
B. F. Price.....	Kentucky.....	42	720	88	116	401	101	889	686	30	6	22	87	572	3	.....	Battletown.....	Kentucky.
John Peterson.....	E. Tennessee.....	35	1118	20	683	123	74	1324	1175	29	4	17	36	732	1	.....	Knoxville.....	Tennessee.
W. D. Rencher.....	Georgia.....	41	1390	239	60	153	43	260	257	40	9	8	50	617	2	.....	Augusta.....	Georgia.
T. H. Humpherys.....	N. Alabama.....	44	1155	104	66	205	7	848	731	53	4	18	91	394	6	.....	Jacinto.....	Mississippi.
C. G. Parker.....	Florida.....	46	912	9	89	200	20	266	192	11	2	21	54	396	.....	.....	Lulu.....	Florida.
J. Urban Allred.....	Mid. Tenn.....	46	1056	138	313	339	45	625	434	33	2	10	132	824	1	.....	Smyrna.....	Tennessee.
J. M. Haws.....	N. Carolina.....	41	1199	280	33	340	25	207	82	15	2	9	70	580	2	.....	Goldsboro.....	N. Carolina.
Sylvester Low, Jr.....	S. Carolina.....	16	570	57	105	70	43	184	120	39	1	25	12	266	.....	.....	Sharp.....	S. Carolina.
O. D. Flake.....	Mississippi.....	34	831	102	43	148	16	55	34	11	.....	12	31	289	6	.....	Bay St. Louis.....	Mississippi.
D. A. Broadbent.....	E. Kentucky.....	9	214	6	18	19	8	79	40	4	3	11	15	153	.....	.....	Buck Creek.....	Kentucky.
J. Lewis Hobson.....	Louisiana.....	19	519	10	23	277	15	207	207	3	3	3	14	176	1	.....	Shreveport.....	Louisiana.
L. H. Willis.....	S. Alabama.....	24	489	876	50	67	6	94	68	58	1	18	27	307	.....	.....	Tuskegee.....	Alabama.
J. M. Terry.....	N. Kentucky.....	26	338	2644	62	38	31	370	102	37	5	6	17	202	.....	.....	Badad, Shelby Co.....	Kentucky.
Geo. E. Maycock.....	Ohio.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	713 W. 8th St., Cincinnati.....	Ohio.

commit any crime that is vicious and ignoble.

The Spirit of God was manifest, the meeting one of joy and benefit.

At 10 o'clock on the morning of the 17th all met in the Congregational Hall at 708 Market street. There were not as many people present as would be expected in a town of this size, but the meeting was a success notwithstanding. "Redeemer of Israel" was the opening hymn. The invocation was given by Elder Jeddie Stokes, followed by the song "O ye mountains high."

Elders David H. Elton, Jeddie Stokes and George E. Maycock were in turn called on to address the people. They spoke in brief upon matters pertaining to the salvation of man, after which President Ben E. Rich spoke at some length, dealing upon the great failure of so-called Christianity to accomplish a unity of the faith. "This deplorable division of the Christian world," said he, is a sufficient and just excuse for infidelity, for if Jesus Christ be true, and He was and is, then His house would continue to be one of peace and union, 'for God is not the author of confusion but of peace.' He closed by inviting all the ministers to come out to the afternoon services and hear of Mormonism from a Mormon standpoint. The services closed by the Elders singing "We thank Thee, O God, for a Prophet."

Benediction was offered by Elder Albert Arrowsmith.

At 2 p.m. the meeting was resumed. Many more citizens were present at this assembly than at the forenoon services, and among them were not a few of the most prominent people of the city.

"Our God we raise to Thee," was the opening hymn. Prayer was offered by Elder E. M. Lee. A selected quartette from among the Elders then rendered most commendably the hymn, "Do what is right."

President L. R. Anderson was the first speaker. He dwelt upon the fundamental principles of the Gospel as taught by Christ and His disciples, and showed the beautiful harmony that exists between them and the doctrines of the Latter-Day Saints.

He was followed by President Ben E. Rich. After reading the words of John ii, John ix, he began a discussion of the principles taught by Jesus.

He said: "In the age in which we live there are multitudes of different faiths, all pretending to be the Gospel of Christ, and all drawing their doctrines from the same record, wherein the Apostle Paul declares that there is 'one Lord, one faith and one baptism,' and that the curses of God are pronounced upon any one, even an angel from heaven, who teaches

any other Gospel or principles than He had preached. Christ said in His last prayer, 'Neither pray I for these alone, but for them also which shall believe on Me through these words that they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me.'

"It should be the duty of every one who professes to believe in Christ to ascertain what that one faith and that one baptism is."

He referred to many passages of Scripture wherein God had placed officers—Apostles, prophets, pastors and teachers—in His church, for the perfection of the Saints, for the work of the ministry and for the edifying of the body of Christ; that we be not tossed to and fro by every wind of doctrine, like a ship upon the sea without a rudder. He called attention to the first Gospel sermon preached after Christ's crucifixion; showing that faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost, were and are still the principles of the Gospel of Jesus Christ. He related Peter's business to Samaria, in substantiation of the declaration that the Holy Ghost came by the laying on of hands. "These," said he, "are the doctrines of Christ, and whosoever transgresseth and abideth not in the doctrines of Christ hath not God. It has been the sin of every generation to worship the dead prophets and kill the living ones. The Devil don't care how many dead prophets the children of men believe in, because their tongues are silent, and under this condition he can easily blind and mislead the multitude; it is his great work to keep the people from believing in the living oracles of God, and so long as he can do this his work is successful."

He closed his remarks by extending to the ministers of the city a cordial invitation to visit the Mission Home and converse freely with the young men of the Mormon church who are here engaged in missionary work.

He said: "Let us not hate one another, but let us reason together; if you have a truth that we have not, we will gladly accept it, and if we have an error that you can point out, we will gladly abandon it and be thankful for your aid in showing it to us. Many of our Elders have suffered from the hand of violence and many times these mobs have been headed by those professing to be ministers of the Gospel; a palm leaf of peace looks better than the shotgun in the hands of one who claims to be a minister of Christ, so come and let us reason together."

He closed his remarks by quoting from an old familiar hymn:

"Freedom and reason make us men; Take these away, what are we then? Mere animals and just as well The beasts may think of heaven and hell."

The quartette rendered another selection, after which President Hyldahl offered the benediction.

At the Elders' meeting after the public services the following business was transacted:

President Hyldahl, on account of added responsibilities, was honorably released from presiding over the Conference, and Elder David H. Elton appointed and sustained in that position. He postponed the selection of Counselors until a later date. Elder Riley Dixou was released to return home. The Conference concluded by some timely and beneficial instructions from President Rich, after which the Elders were assigned to their various fields of labor.

### Releases and Appointments.

Honorably released to return home:  
J. H. Naisbett.  
J. Lewis Hobson.  
J. T. Carruth.  
A. Jeffreys.  
R. L. Dixon.  
M. E. Kartchner.  
R. M. Robinson.  
J. R. Morrell.

### TRANSFERS

W. T. Davis, East Kentucky to Chattanooga (office).  
Jeddie Stokes, to office.

### The Dream Came True.

(See page 137, Vol. 1, Star.)

We are happy to acknowledge receipt of the following:

Christian Christiansou,  
Clara Larson,  
Married,  
Wednesday, December twentieth, eighteen hundred and ninety-nine,  
At Salt Lake City.

We wish the happy couple felicity and bliss. Remember the injunction of the fairy:

"I am bound that you shall promise me That you will make your lives agree Through time and all eternity."

### An Active Youngster.

The moment that a young crocodile breaks its shell it is to all intents and purposes as active as at any time during its life. It will make straight for the water, even if it be out of sight and a good distance off, and it will pursue its prey with eagerness and agility during the first hour of its free existence.

"Envy not the oppressor, and choose none of his ways"—Solomon.